Let us carry out this mode of reasoning, and apply it to the providence of God, as the author now quoted does, to particular parts of organisms. Suppose that it had been our design to produce right conduct in persons in whom right principle was weak or wanting, to arrest and control human action when it tended to evil, and to stop man in his career of wickedness—could we have employed a readier or a more effectual means? It does look as if God had constructed his providence with a special view to a race considered by him as prone to evil, and to be kept from it by external restraint, fully as much as by internal principle. It would appear as if God employed such an instrumentality, that he might be governor of the world in spite of human rebellion.

Let us examine some of the arrangements of Providence which seem specially to have this end in view. There is the constitution of things, according to which man has a motive to labour, and is constrained to toil. The motive to labour and industry is furnished by the scheme of general laws, observing and acting on which, he can secure the object which he needs or desires. But there is not only an encouragement to labour, there is a compulsion to toil, to severe toil, arising from the necessity of procuring sustenance to our bodily frames, and from the grudging manner in which our earth yields its fruits, never supplying more, after all the pains bestowed upon it, than can supply the wants of mankind. Why, we ask, this necessity for toil? Look at the labourer doggedly exerting himself, from early dawn till night, in turning over the surface of the ground, that he may allure it to give him the support which it will not yield unless coaxed and compelled. Or view this other individual levelling and embanking the earth, and digging deep mines, and all that he may secure some object which he cannot attain without a large payment in the sweat of his body. Enter one

of our great factories, or the workshop of the engineer, and it does look as if the heathens conveyed a truth in mythic fable, when they represented Vulcan as expelled from heaven, and his servants, the Cyclopeans, consigned to their forge as a punishment. Whence the necessity for this excessive toil ? Why did not God so construct this earth as that it would cheerfully yield its produce without any labour beyond what would be felt as a recreation ? Could he not have fashioned the world at £^st with an apparatus